

I. OF THE SCRIPTURES

We believe that the Holy Bible was written by men inspired by God; that it is truth without any admixture of error for its matter; and therefore is, and shall remain to the end of the age, the only complete and final revelation of the will of God to man; the true center of Christian union and the supreme standard by which all human conduct, creeds, and opinions should be tried. *(II Peter 1:21)*

1. By “The Holy Bible” we mean that collection of sixty-six books, from Genesis to Revelation, which as originally written does not only contain and convey the Word of God, but IS the very Word of God.
2. By “inspiration” we mean that the books of the Bible were written by men of old, as they were moved by the Holy Spirit, in such a definite way that their writings were supernaturally and verbally inspired and free from error, as no other writings have ever been or ever will be inspired.
(II Tim. 3:16-17)

II. OF THE TRUE GOD

We believe that there is one, and only one, living and true God, an infinite, intelligent Spirit, the maker and supreme ruler of heaven and earth; inexpressibly glorious in holiness and worthy of all possible

honor, confidence and love; that in the unity of the Godhead there are three persons, the Father, the Son and the Holy Ghost *(Matt. 3:16-17; I John 5:7)*, equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption. *(Ex. 20:2-3)*

III. OF THE SON OF GOD

We believe that Jesus Christ, the Second Person of the Trinity, became the physical manifestation of the Godhead to mankind. We believe in His virgin birth, sinless life, miracles, vicarious and atoning death through His shed blood and His bodily resurrection. *(John 1:1-14; John 6:69)*

IV. OF THE HOLY SPIRIT

We believe that the Holy Spirit is a divine person; equal with God the Father and God the Son and of the same nature; that He was active in the creation; that in His relation to an unbelieving world He restrains the Evil One until God’s purpose is fulfilled; that He convicts of sin, of judgment and of righteousness; that He bears witness to the Truth of the Gospel in preaching and testimony; that He is the agent in the New Birth: that He seals, endues, guides, teaches, witnesses, sanctifies, and helps the believer. *(Rom. 8:16; Acts 1:8; I Cor. 12:4-20; Eph. 1:13; John 14:16, 17, 26)*

V. OF CREATION

We believe in the Genesis account of creation, and that it is to be accepted literally, and not allegorically or figuratively; that man was created directly in God’s own image and after His own likeness; that man’s creation was not a matter of evolutionary change of species, or development through interminable periods of time from lower to higher forms; that all animal and vegetable life was made directly and God’s established law was that they should bring forth only “after their kind.”

(Gen. 1:1-2:25)

VI. OF THE DEVIL, OR SATAN

We believe that Satan was once holy, and enjoyed heavenly honors; but through pride and ambition to be as the Almighty, fell and drew after him a host of angels; that he is now the malignant prince of the power of the air, and the unholy god of this world. We hold him to be man's great tempter, the enemy of God and His Christ, the accuser of the saints, the author of all false religions, the chief power back of the present apostasy; the lord of the antichrist, and the author of all the powers of darkness – destined however to final defeat at the hands of God's own Son, and to the judgment of an eternal justice in hell (*Rev. 20: 2, 3, 7-10*), a place prepared for him and his angels. (*Isa. 14: 12-15; Rev. 12:10; II Pet. 2:4*)

VII. OF THE FALL OF MAN

We believe that man was created in innocence under the law of his Maker, but by voluntary transgression fell from his sinless and happy state, in consequence of which all mankind are now sinners, not by constraint, but of choice; and therefore under just condemnation without defense or excuse. (*Rom. 5:12, Rom. 1:20; Gen. 3:1-6*)

VIII. OF THE VIRGIN BIRTH

We believe that Jesus Christ was begotten of the Holy Spirit, in a miraculous manner; born of Mary, a virgin, as no other man was ever born or can ever be born of woman, and that He is both, the Son of God, and God, the Son. (*Matt. 1:18, 23; Isa. 7:14; Gen. 3:15*)

IX. OF THE ATONEMENT (Reconciliation) FOR SIN

We believe that the salvation of sinners is wholly of grace; through the mediatorial offices of the Son of God (*John 14:6*), who by appointment of the Father, freely took upon Him our nature, yet without sin, honored the divine law by His personal obedience, and by His death made a full and vicarious atonement for our sins; that His atonement consisted not in setting us an example by His death as a martyr, but

was the voluntary substitution of Himself in the sinner's place, the Just dying for the unjust, Christ the Lord, bearing our sins in His own body on the tree (*John 10:11-18*); that, having risen from the dead, He is now enthroned in heaven and uniting in His wonderful person the tenderest sympathies with divine perfection (*John 14:1-4*), He is every way qualified to be a suitable, a compassionate and all-sufficient Savior. (*Rom 5:11; I Pet. 3:18; Eph. 2:8-9; Col. 1:13, 14*)

X. OF GRACE IN THE NEW CREATION

We believe that in order to be saved, sinners must be born again (*John 3:3*); that the new birth is a new creation in Christ Jesus; that it is instantaneous and not a process; that in the new birth the one dead in trespasses and in sins is made a partaker of the divine nature and receives eternal life, the free gift of God; that the new creation is brought about in a manner above our comprehension (*II Cor.*

5:17), not by culture, not by character, nor by the will of man, but wholly and solely by the power of the Holy Spirit in connection with divine truth (*John 14:26*), so as to secure our voluntary obedience to the gospel; that its proper evidence appears in the holy fruits of repentance and faith and newness of life. (*Rom. 3:23*)

XI. OF THE FREENESS OF SALVATION

- We believe in God's electing grace; that the blessings of salvation are made free to all by the gospel; that it is the immediate duty of all to accept them by a cordial, penitent and an obedient faith; and nothing prevents the salvation of the greatest sinner on earth but his own inherent depravity and voluntary rejection of the gospel; which rejection involves him in an aggravated condemnation. (*John 1:12; John 3:16; I Thess. 1:4; John 3:36*)

XII. OF JUSTIFICATION

- We believe that the great gospel blessing which Christ secures to such as believe in Him is Justification; that Justification includes the pardon of sin, and the gift of eternal life on principles of righteousness; that it

is bestowed not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood, His righteousness is imputed unto us. (*Rom. 3:20-5:1; Acts 13:38-39*)

XIII. OF REPENTANCE AND FAITH

- We believe that Repentance and Faith are solemn obligations, and also inseparable graces, wrought in our souls by the quickening Spirit of God; thereby, being deeply convicted of our guilt, danger and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ (*Eph. 2:8, 9*) and openly confessing Him as our only and all-sufficient Savior. (*Acts 20:21; Rom. 10:9-10*)

XIV. OF THE CHURCH

- We believe that a Baptist Church is a congregation of baptized believers associated by a covenant of faith and fellowship of the gospel, said church being understood to be the citadel and propagator of the Divine and Eternal Grace; observing the ordinances of Christ; governed by His laws; exercising the gifts, rights and privileges invested in them by His Word; that its officers of ordination are pastors or elders whose qualifications, claims, and duties are clearly defined in the scriptures (*I Tim. 3:1-7*); we believe the true mission of the church is found in the Great Commission (*Matt. 28:18-21*)! First, to make individual disciples; second, to build up the church; third, to teach and instruct as He has commanded. We do not believe in the reversal of this order; we hold that the local church has the absolute right of self government, free from the interference of any hierarchy of individuals or organizations; and that the one and only superintendent is Christ through the Holy Spirit; that it is scriptural for true churches to cooperate with each other in contending for the sole and only judge of the measure and method of its cooperation; on all matters of membership, of policy, of government, of discipline, of benevolence, the will of the local church is final. (*Matt. 18:15-19; Acts 2:41*)

XV. OF BAPTISM AND THE LORD'S SUPPER

We believe Biblical Baptism is to be by immersion (*Matt. 3:16; Acts 8:38*) and is the first step in a believer's life (*Acts 2:41; 8:36-39*). According to *Matthew 28:19*, we baptize in the name of the Father, Son, and Holy Ghost. It is performed under the authority of the local New Testament Church to show forth a solemn and beautiful picture of our faith in the crucified, buried and risen Savior, with its effect in our being dead to sin and alive unto God as we walk in newness of life.

Baptism is a prerequisite to the privileges of Church Membership and the Lord's Supper. We see in scripture that Jesus was baptized at the beginning of His public ministry (*Matt. 3:13-17*) and instituted the Lord's Supper at the end of His earthly ministry (*Matt. 26:26-28*).

We are to operate decently and in order, according to *I Corinthians 14:40*. As we look at the order in which scripture places baptism, we see that it always takes place immediately after salvation. We believe that baptism is again the first step in obedience to God and His Word. The Lord's Supper was to follow as a reminder of what took place on Calvary for you and me.

Therefore, this places great responsibility on parents of young converts to teach first obedience to Biblical Baptism, then to service and the Lord's Supper. If they are too young to understand the importance of baptism, how will they get a clear understanding of the Lord's Supper?

1. The need to examine ourselves...
2. Not to eat or drink unworthily or you bring judgment to yourself not caring about the Lord's body...
3. How to judge themselves so they are not judged...
4. Weakness comes into our churches because we get the cart before the horse in our doctrine. Let us teach correctly the doctrine of God's Word.

In *I Corinthians 11:28-32*, the importance of understanding the Lord's Supper is vital to the strength of the believer and the church. We practice the ordinance of Communion according to *I Corinthians 11:23-32* in this local church.

XVI. OF THE PERSEVERANCE OF THE SAINTS

We believe that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors (*Rom. 8:1*); that a special Providence watches over their welfare; and that they are kept by the power of God through faith unto eternal salvation. (*John 10:27-30; John 8:31-32; Phil. 1:6; II Tim. 2:3, 4*)

XVII. OF THE RIGHTEOUS AND THE UNRIGHTEOUS

We believe that there is a radical and essential difference between the righteous and the unrighteous; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in His esteem, while all such as continue in unrepentance and unbelief are in His sight sinners (*John 3:36*), and under the curse, and this distinction holds among men both in and after death, in the everlasting joyfulness of the saved and the everlasting conscious suffering of the lost. (*Rev. 20:15; Mal. 3:18; I John 2:8-11*)

XVIII. OF CIVIL GOVERNMENT

We believe that civil government is of divine appointment, for the interests and good order of human society; that magistrates are to be prayed for, conscientiously honored and obeyed; (*Acts 4:18-20*) except only in things opposed to the will of our Lord Jesus; who is the only Lord of the conscience, and the coming Prince of the kings of the earth. (*Matt. 22:21; Mark 12:17; I Pet. 2:17; Rom. 13:7*)

XIX. OF THE RESURRECTION AND RETURN OF CHRIST AND RELATED EVENTS

We believe in and accept the sacred Scriptures upon these subjects at their face and full value. Of the Resurrection, we believe that Christ rose bodily “the third day according to the scriptures” (*I Cor. 15:13, 14*); that He alone is our “merciful and faithful high priest in things pertaining to God;” “that this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven” (*Acts 1:10-11*) –bodily, personally and visibly; that the “dead in Christ shall rise first” (*I Thess. 4:16*), that the living saints “shall all be changed in a moment, in the twinkling of an eye, at the last trump;” “that the Lord God shall give unto Him the throne of His Father David;” and that “Christ shall reign a thousand years in righteousness until He hath put all enemies under His feet.” (*Rev. 20:6; Matt. 28:6, 7*)

XX. OF MISSIONS

The command to give the gospel to the world is clear and unmistakable, and this Commission was given to the churches.
(*Matt. 28:18-20; Mark 16:15; John 20:21; Rom. 10:13-15*)

XXI. OF THE GRACE OF GIVING

Scriptural giving is one of the fundamentals of the faith. (*II Cor. 8:7*) We are commanded to bring our gifts into the storehouse (common treasury of the church) upon the first day of the week. (*I Cor. 16:2; Heb. 7:2, 4*) We are commanded to bring the tithe into the common treasury of the church. (*Lev. 27:30; Mal. 3:10*) In the New Testament it was the common treasury of the church. (*Acts 4:34, 35, 37*)